symptomatic in its way of the trend of events. All the great leaders of Reform—Luther, Zwingli, Melanchthon, Tyndale, Servetus, and so on—studied Hebrew. Many of them, too, had Jewish scholars to teach them. Reuchlin, for example, had been instructed by Jacob Loans (physician to the Emperor Frederick III) in Germany, and by Obadiah Sforno in Italy; and these two savants have been reckoned for that reason among the fathers of the Protestant Reformation.

The newly-aroused interest could not be confined to the Hebrew text of the Bible. In order to understand the Scriptures, it was necessary to have recourse to Rabbinical literature, so as to discover what was the Jewish tradition on the subject. From this period dates the real beginning of Christian Hebrew scholarship, the establishment of effective Chairs of Hebrew at the principal European universities, and the emergence of a class of Christian Hebraists of real ability, whose contributions to Jewish scholarship have sometimes been of the utmost value.

The recourse to Jewish tradition was fruitful, and left a permanent mark. In particular, the writings of the great mediaeval Franco-Jewish Biblical commentators —Solomon ben Isaac of Troyes ('Rashi') and David Kimhi of Narbonne—were of the highest importance: for it was upon them that the new translations of the Bible, the bedrock of the Reformation, in the last instance depended. Luther, indeed, relied

principally upon Nicholas de Lyra, the fourteenth century Franciscan exegete (himself said to have been a Jew by birth). His critics indeed sneered at him on that account: had Lyra not lyred, they said, Luther could never have danced. But Lyra himself was dependent to an overwhelming extent on the writings of Rashi, whose interpretations in many instances he simply adapted, giving them a